1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

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621 the families in Diapnuša would move within about two weeks of each other. They went in groups: some were related families, others just bound by friendship. Infirm people did [888] not go, being left with food and occasionally visited. The summer encampment lasted until late summer or early fall (wusa´o), the villagers returning in time to prepare for the Annual Mourning Ceremony. Following on that was the season of acorn gathering.

J.B.'s family went with a group of other [131] families to Šiye´du, a seed-gathering camp near the present site of Moffett (no. 39), a distance of about four miles. It was near Yokod territory. The original source of the water [312] there now, unless a spring, was not known to J.B., for even in his childhood an irrigation ditch flowed near by. Referring to their own [342] house there, J.B. said his "father put up the frame while [his] mother made and tied on the grass skirt. No one helped with this; everybody made his own house." Necessary and [412] valuable belongings were taken along. The women of the camp kept mortars buried there as no bedrock was available.

342 There were six houses at Šiyedu, all of
542 the conical, grass-thatched type, of sound con-
621 struction so that they were merely repaired from year to year. Two of them later were permanently occupied by two men who worked on a neighboring ranch [Hangton's?]. There was no special arrangement in the location of the dwellings.

The house occupants were:

1. The chief, Muṭoñi (J.B.'s father's sister's husband); Waohət (Muṭoñi's daughter) and her husband Ya´ni (J.B.'s half-brother through marriage [does he mean brother-in-law because it is a cousin's husband ?]). Yani and Waohət later lived there permanently.
2. The winatum, Pokoi (J.B.'s father), his wife Mo´muč (J.B.'s mother), To´p:no (J.B. himself), and Kiwi´ya (J.B.'s half-brother) "when he wasn't working."
3. Ka´osos (J.B.'s mother's sister's son) and his wife Po´o´tao (a Yaudanchi, Čamčusan's daughter). They had no children.
4. Pono´to (Bill Garfield), his wife Huisa´na, and their son Wi´aleče (Sam Garfield). Other children not known to J.B. These people were not related to any of the families mentioned above.
5. It:mwi´´iyu (a Wukchumni-Patwisha) and his Patwisha wife (name not recalled).
6. Wati´sti (a Bankalachi shaman), his mother Poi´´i:n[142] (also Bankalachi), his Yaudanchi wife (name not recalled), and her son Čamu´ma (Charlie, of a Yaudanchi father).

J.B. said that for all there were only these six families at Šiyedu in his youth, in his father's time there were many, many more.

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[142] Consistently pronounced Bo´wiyan by J.B.

[P.225a] Western Mono NS25

W Y 264 574 from house to house. "He went the rounds and never declined" (S.O.). This procedure was not followed with persons whose intimate connections in a village took them there frequently.

W Y 576 A person approaching a house shouted or otherwise drew attention to himself. To approach quietly was looked upon with suspicion.

The Waksachi greeting used by B.O. was hani ʼiwaʼû ñwa [one word]. This he claimed was wholly aboriginal although the translation is practically the "How are you?" of European culture. The proper or expected reply was nasu mi nauñwa tsatsamo (all of us well, or satisfactory).

W Y [888] Any old man might be called [paternal] "uncle" as a term of good-nature and esteem, much as Europeans call any greybeard "little grandfather."

W Y 521 517 During the evening, between supper and complete darkness, or after dark in the winter, people sat around conversing. Some would be engaged in tasks such as acorn-shelling or preparing tobacco for the pre-retiring drink. They talked about their plans for ceremonies, hunting, or other occupations; particularly important were discussions of the seasonal moves to other localities for fish, acorns, seeds, etc. Older people told stories, explained the nature of the world, and prescribed conduct for youngsters. This was the only means of instruction.

W Y [869] During the evening young people would shell acorns while some old person told stories or adventures. Stories were told only at night. S.O. recalls Etak and Wilolohi as especially fine entertainers.

W Y [525] The hand game was favorite evening entertainment as it could only be played at night, whereas the women's dice game could be played only during the day.

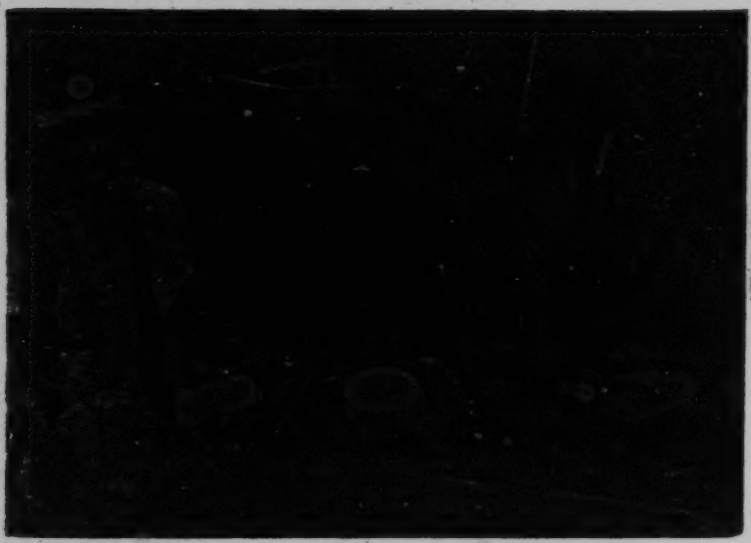
W Y [276] Persons wishing to induce good dreaming would foregather at a house to drink of tobacco and lime.

MANUFACTURES

Baskets

W Y 285 [177] According to D. the basketry of the Michahai and Waksachi was exactly like that of their Yokuts neighbors. From other informants we know this to be true, yet it should be pointed out that a mutual exchange has brought this about. The Mono-type cradle of twined rods and fan-shaped shade has been adopted by the Yokuts, while the Yokuts circular coiled sifting tray has been taken over by the Mono in preference to their own twined triangular sifting tray. Several shapes and their uses were distinguished by D. and may be taken as typical for all the foothill tribes, both Yokuts and Mono, between Kings River and Tule River. They are shown in figures 2 and 3, Part I. It may

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29



Wah-puk'-in and Ne'-we-un showing the interior of a Yokuts tule-thatched house and a bed. A shallow pit is filled with loose tules and covered with a tule mat. Covers consist of a doubled rabbit-skin blanket. Hanging from the house frame is a twined and a tule chawmish, or all-purpose hanging baskets. The large basket at the left shows kota, or obsidian arrow point. The one at the front right shows quail, arrow point and auta.

and meats and fish were suspended from the framework of the house overhead. In addition to these things was the usual collection of wild animal skins, prepared basketry materials, fiber for making string, and any amount of other raw materials from which were to be prepared the various articles necessary to the life of the Indians.

"At every permanent village occupied by two or three hundred Indians, there were probably from four or five to as many as a dozen of these larger semi-permanent houses. They were used for ten or twelve years, or until there was a death in the family, at which time the Indians burned the house in which the death occurred."

Often a sick or aged person was carried outside to die, so that it would not be necessary to burn the house. In 1937, *Ichow*, last Chief of the *Wukchumne*, died of dropsy after several days of exposure under a broiling July sun, because he

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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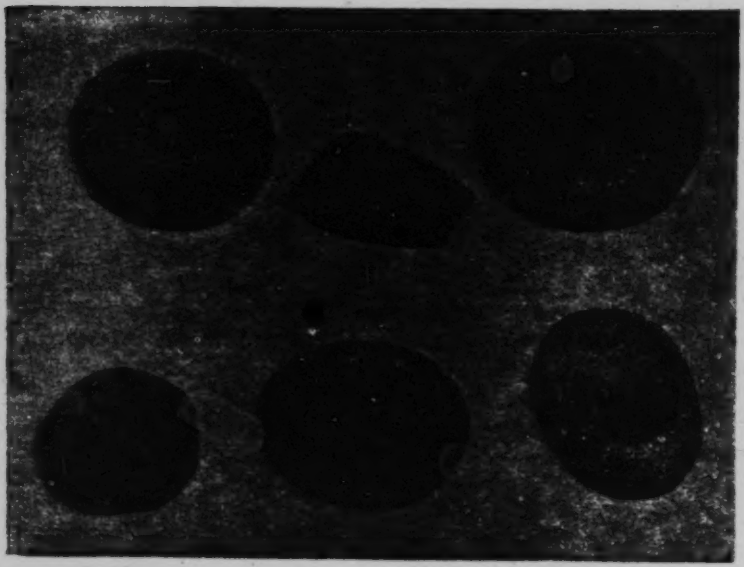

It was probably because the Yokuts had access to several deposits of steatite that they did not develop the art of pottery making. The above steatite cooking vessels were placed directly in the fire. Top center and lower left are frying pans. Top left and right are large closed pots, holding about three gallons and used for boiling and stewing. The two lower right are shallow, open cooking vessels. Aged Yokuts have stated that meat, greens, acorns, mushrooms and other fungi were cooked in such vessels.

had been taken sick in a white man's house and the family knew they could not burn it.

361 In many places where cultivation has not destroyed them, the remains of these houses are even yet to be found along the banks of streams and lakes throughout the entire San Joaquin Valley. At one village site near what was once the northwestern shore of Tulare Lake and described in a former chapter, the writer just a few days before this manuscript went to press counted the ruins of more than twenty of these houses.

221 During the acorn and other seed seasons, with the exception
342 of a few old persons, the Indians were likely to leave the permanent village and live for a month or more at temporary camp sites near the ripening seeds. Consequently, during the major portion of the time, when the most of the Indian population was

11: Gayton E-4 (no date) 1936 NS29 Yokuts NS29

tian sons called Fernando and Pastor. On two occasions they had fled from it and he had returned them there, but now Pastor was [again] with the natives. He wished to catch him to return him, and to make himself a Christian also, as well as an unconverted daughter. Since he is now old he wants his son Fernando [and his brother who although unconverted is at the same mission] to come for him, who would be able [?] to recover [the Christian Pastor?] that they have. That he is old makes no difference [in his authority?] since he is a captain, as are also his sons, particularly Fernando who is the eldest. The interpreter assured me of his veracity; he promised me that meanwhile he would bring together the natives and Christians, he would know of their plans, or ideas, and that he would find out where Pomponio, Baltazar, and the Clareño were. Also that if he could manage it he would apprehend them with [by means of ?] their relatives and his sons, for he did not believe that the troop would be able to surprise them [?, *de no avisara para que los puedan sorprender la tropa*]. I promised him that after leaving the tular I would return, that I had confidence in what he said. However, I said that I knew the natives, and that we would not cease [our efforts] until we got them, if they were not apprehended and returned to the barracks at San Juan, which was in the vicinity.

At the same time this native also told me that, several days ago, three professed Christians had brought news of having fought the soldiers on Merced River, and that many Indians were killed and several soldiers wounded, one of them in the chest so that he died. This, he said, was communicated to them by Indians of Missions Santa Clara and San José.

At 10 P.M. it commenced to rain, the downpour continuing until 4 A.M. of

Thursday, 11.—At sunrise left this location of Santa Rita, after having sent off the old native Lutuaiju. Went westward across saline land and plains as far as the entrance of the cañon of San Luis Gonzaga, which was not actually reached at 3 P.M., having gone 11 leagues. At 8 P.M. a hard shower of rain fell; then it cleared.

Friday, 12.—At 5 A.M. with wind south and in pouring rain I left this spot and entered said cañon. We crossed the ridge and peak called San Luis Gonzaga and reached the outlet of Los Auxaimas. Five tired beasts were left on the hill, having gone 12 leagues over bad road to the west.

At 8 P.M. it began to rain fitfully and lasted until 4 of the morning of

Saturday, 13.—At 5 A.M. left the place of Los Auxaimas amidst rain, and at 10 reached Mission San Juan Bautista, a distance of 7 leagues, with the horses quite exhausted and the men wet. At 9 P.M. the rain returned, which lasted all night.

Sunday, 14.—It continued raining very hard, lasting all day until 9 P.M. when it cleared with the wind north.

Monday, 15.—Left Mission San Juan Bautista at 10 A.M. At La Natividad sent off the soldiers of the barracks of Soledad and San Miguel together with the Indians of these missions and of San Antonio. I reached the Rancho de Real Hacienda at 4 P.M., a distance of 7 leagues from San Juan.